

⁵¹³
[516] on the ground in the position known by the name "aztec"—on their knees, the legs and feet flat on their inner side and the buttocks resting on the heels. Or else they cut, polish and file beads from nutshells or sea shells, earrings or other ornaments. And if the work bores them, they pick the lice from one another, stroll around or sleep.

⁵¹²
521 During the warmest hours the camp is silent. The inhabitants, silent or asleep, enjoy the uncertain shade of the shelters. The rest of the time, the occupations are carried on with animated conversations. Nearly always gay and laughing, the Indians exchange jokes, and sometimes, with unmistakable gestures, obscene or scatological accounts which are greeted with great shouts of laughter. The work is often interrupted by mutual visits or questions; when two dogs or birds copulate, everybody stops and contemplates the operation with fascinated interest; then work is taken up again, after an exchange of commentaries about this important happening.

512 The children lounge around during a great part of the day, the girls surrendering themselves at times to the same jobs as their elders, the boys idle or fishing along a stream of water. The men remaining in camp dedicate themselves to basketwork, making arrows and musical instruments, and sometimes to performing some small domestic service. Complete accord usually reigns within the household. Toward three or four o'clock, the other men return from the hunt, the camp becomes animated, the conversation becomes livelier, groups form, different from family agglomerations. They eat yucca cakes and everything found during the day: fish, roots, wild honey, bats, ²⁶²
824 little animals captured, and small sweet nuts from the palm

[262]
824 bacaiuva (*Acrocomia* sp.). Sometimes a child begins to cry, quickly
[853] consoled by an elder. When night falls some women, chosen daily, go to collect or cut down in the neighboring woods the store of wood
⁵¹²
313 for the [17] night. They can be seen returning in the twilight,
482 staggering under the load which pulls the tumpline used for carrying it. To unload, they crouch and lean backwards a little, letting their bundle of bamboo rest on the ground in order to disengage the tumpline from their forehead.

512 In a corner of the camp the branches are amassed and each one supplies himself in proportion to his needs. The family groups form around their respective fires which begin to glow. The evening is passed in conversation, or else in singing and dancing. Sometimes these distractions are prolonged far into the night, but in general, after some amusements of caressing and friendly fighting, the couples draw closer together, the mothers clutch their sleeping infants to them, everything becomes silent, and the cold night is

- 323 The Waklitsu do not make pottery, but they sometimes acquire pots from the Parese in exchange for game or fish.

HUNTING, FISHING, AND COLLECTING

- 621 Today, at least, the Waklitsu band is a producing and consuming unit. Whatever a man or his family gathers is shared among the band. This, however, does not mean that the whole band goes out every day or that they keep together while out hunting, fishing, and collecting. Except when the men go hunting such large game as the jaguar, tapir, and peccary, the acquisitive unit is the family. Every morning while Julio's band was camped in Utirity a family or two could be seen going out, the husband walking in front armed with bow and arrows, the wife following and carrying a burden basket on her back and a baby strapped on her hip, an older child following her. As they move slowly along they collect
- 594 222 fruits, nuts, insects, snakes, ants, lizards, rats, wild honey, and a great variety of grubs or larvae.
- 226 When they come to a pond they wade around with small baskets in their hands and scoop out small fish. On one of these trips I observed them catching fish that were only 2 inches in length.
- [252] 262 These were later thrown on hot coals and eaten without being cleaned. Small birds no larger
- 223 than a sparrow are shot if the man can get near enough to use his bow and arrow. If they come
- [222] 314 to a buriti stalk of the right size they will cut it down, put it into the burden basket, and take it to camp. On their way home they will usually
- 313 pick up dry firewood. Thus, when a family returns at nightfall the basket will be full of a wide assortment of foods and useful materials.
- 224 Monkeys, deer, and large birds are generally stalked by a single hunter, particularly if he has a gun. Julio and Marciano each owned a shotgun and quite often hunted alone. If a man goes out in the morning and runs onto a group of peccaries he will hurry back to camp, and all the men will then go to where the peccaries are feeding. When they hear the peccaries the hunters will form into three files, one heading directly toward the pigs, the other two flanking the game on each side. When near enough the middle file stops and spreads out, the other two files then slowly surround the pigs. As the flanking movement is going on the pigs sometimes move, but the middle group of hunters maintains contact

- 226 Xingú, the Nambicuara timbó fishing appears very elementary. The small fish are wrapped in leaves and placed in hot ashes until cooked. [252] Large fish are broiled on a babracot. The Nambicuara also claim that they fish at night with torches along the river banks. This method may have been taken over from the Brazilians. [177]

AGRICULTURE

- 241 The principal food crops grown by the Nambicuara are bitter manioc, sweetpotatoes, arrowroot, cará, maize, beans, and peanuts. To this list we must add such nonfood crops as cotton, tobacco, urucú, and gourds. The scientific and native names of these plants are listed in Appendix 1. ¹/₄ In more recent times they are known to produce sweet manioc and sugarcane. The dependence upon food crops in relation to game, fish, and wild food plants is difficult to gauge. The statements of missionaries, however, appear to indicate that cultivated crops do not provide a year-round food supply and may actually play a minor role compared with dependence upon noncultivated resources.

- [177] Farming is done on the slopes of the "galeria" forests, where, as we have seen, they also do most of their hunting and collecting. The Waklitsiu band clears and cultivates a single field and, as we have said, lives in a single house while thus occupied. In the past the field (*aitseu*) was cleared with a stone ax (*stánsu*) and a wooden club (*hukwénisú*). Today steel axes and machetes are used, but the method of planting is still the same. The efficiency of steel tools over stone axes and wooden clubs is indicated by the statement that in the past when a new field had to be cleared the people had to work during most of the wet season in order to fell the trees, a task which they now perform in May and June.

- 241 Formerly the light undergrowth was pulled out by hand and the bushes and saplings were beaten down with the wooden club. The Nambicuara had a unique way of felling trees. Starting near the bottom of the slope, they cut all the small trees part way through, then selected a number of large trees as kingpins. When these large trees were felled they knocked down the smaller trees below them. This was continued until they had a circular clearing of the required size on the slope. 313 Today the clearing is done with axes and knives, 241

¹/₄ [Cat. 116 pp. 124-125] [p. 90 (B)]
[26.-Pm.]

Os índios. As cestas de carga têm grande capacidade e são feitas de taquára. Os seus laços são fixados no fundo e nas paredes lateraes, passando pelas axilas e pelas espaldas de la india portadora.

Os Nhambiquára fazem ceramica de uma pasta grosseira, negra e mal cozida, na qual se acha a arjila misturada á grande porção de cinzas (Fig. 2).



FIG. 2.—CERAMICA DOS NHAMBIQUÁRA.

[Nambicuara pottery]

distinções, entre os selvagens do Brazil, são reservadas ao merito guerreiro.

Os arcos geralmente muito grandes, muito fortes, de madeira vermelha, são muito bem alizados. A sua secção transversal é semi-cilindrica. Seu comprimento

varia, nos que existem na coleção, entre 1 m. 80, e 2 m. 38. Para obter uma flexa de 50 c. entre a corda e o arco de 2 m. 38, em experiencia feita, precisámos uma força de tração correspondente á 60 k. verificados no dinamometro. A corda é de tucum (*Astrocaryum tucum*), e tem um diametro de 2 mm.

As flechas destes indios têm aspétoes diferentes e pódemser caracterizadas pela fôrma das pontas, segundo 5 tipos (Fig. 4).

O primeiro tipo tem a ponta de madeira vermelha, inteiramente liza e cilíndrica (Fig. 4, a); o segundo se caracteriza por um pequeno aculeo fixado á ponta, dando-lhe a fôrma de harpão (Fig. 4, b); tem a ponta de taquára em fôrma de punhal com cerca de 25 c. de comprimento, as flechas do terceiro tipo (Fig. 4, c); as do quarto tipo distinguem-se mui facilmente por ter a ponta achatada, e provida, lateralmente, de 11 pares de farpas. As mais curiozas das flechas dos Nhambiquára são as do quinto tipo (Fig. 4, d). Sua ponta tem farpas fixadas por maio de fios de



FIG. 3.—MACHADO DE PEDRA (DIABAZE) PARA

DERRUBAR ARVORES.
[Stone axe for felling trees]

são as do quinto tipo (Fig. 4, d).